

The Prayer of Our Lord by Philip Graham Ryken, Christian Growth Ministries, Quezon City, 2006 (49 Quotes selected by Doug Nichols)

FORWARD

1. How simple yet deeply profound the Lord's Prayer is, as we can see even in brief outline:

- The fatherhood of God (and his loving care for his children);
- The holiness of God (and his holy sacrifice for us);
- The kingdom of God (and his reign over all of life);
- The will of God (and his perfect plan for us);
- The provision of God (day by day for all our needs);
- The forgiveness of God (for all sins and sins of others);
- The protection of God (from temptation and from Satan's power); and
- The reality of his kingdom, his power, and his glory forever. [Page 9]

CHAPTER 1. How to Pray

2. Pray with Your Brothers and Sisters

Since the Lord's Prayer is a family prayer, we not only pray *with* one another, but we also pray *for* one another. In the last three petitions we do not pray for ourselves primarily but for the whole church.

When we say, "Give us today our daily bread," we are praying for *our daily provision*. We are asking God to meet the material needs of our brothers and sisters. Jesus taught us to pray for the needs of the family.

We are also to pray for *our daily pardon*, which is what we do when we say, "Forgive us our debts." Some sins are private sins. They are committed by an individual within the privacy of the heart. While every Christian needs to confess his or her own personal sin, other sins are corporate sins. They are committed by nations, cities, churches, or families. They are no one's fault in particular, but they are everyone's fault in general. When we pray the Lord's prayer, we confess not only our individual sins, but especially the corporate sins of the church. What are the prevailing sins of your church? Pride? Hypocrisy? Prejudice? Greed? These are the kinds of sins that require corporate repentance. [Page 14]

3. Pray with Your Brothers and Sisters

Daily provision, daily pardon, daily protection – these are the things we ask for in our family prayer. [Page 15]

CHAPTER 2. *Our Father in Heaven*

4. Pray with Confidence

Yet Jesus teaches us to call God “our Father,” and to do so with confidence, even if we have never known a father’s love. This is because Jesus knows that a father’s love is what we have always longed for. He invites us to become God’s beloved children. He teaches us to speak to him as our dear Father. That may be difficult at first, but as we learn to pray to God as our Father, we experience the healing that only the Father’s love can bring. [Page 22]

5. Pray with Reverence

The best way to translate abba is “Dear Father,” or even “Dearest Father.” That phrase captures both the warm confidence and the deep reverence that we have for our Father in heaven. It expresses our intimacy with God, while still preserving his dignity. When we pray, therefore, we are to say, “Our dear Father in Heaven.” [Pages 23, 24]

6. What Are Fathers For?

We come to God with both reverence and confidence. But what do we come *for*? We come for what children usually come to their fathers for. In the last petitions of the Lord’s Prayer, we ask for exactly the kinds of things that children ask from their fathers: provision, pardon, and protection. [Page 24]

CHAPTER 3. *Holy Is Your Name*

7. What’s in a Name?

To be holy is to be set apart in purity. It is to be separated from what is common and ordinary in order to be devoted to God’s service. Whatever is holy is distinguished from the secular and dedicated to the sacred. [Pages 28, 29]

8. What’s in a Name?

God is undefiled in all his ways. He is the supreme, the superlative moral majesty in the universe. But God’s holiness refers to more than his ethics. Holiness refers to everything that distinguishes the Creator from his creation. It is the infinite distance between his deity and our humanity. Holiness is the very Godness of God, the sum total of all his glorious perfections.

God is so holy that everything associated with him is holy, including his name. [Page 28]

9. What’s in a Name?

The name is God himself, as he has made himself known to us. It reveals his divine nature and his eternal qualities. God is who his name is, and his name deserves the highest praise. Jeremiah said, “No one is like you, O Lord; you are great, and your

name is might in power” (Jer. 10:6). David sang, “O Lord, our Lord, how majestic is your name in all the earth!” (Ps. 8:1a). He was echoing the seraphim, who always sing, “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory” (Isa. 6:3). [Page 29]

10. What’s in a Name?

In particular, in the first petition of the Lord’s Prayer, we are asking God’s name to be hallowed by ourselves and by other human beings. The petition thus has an evangelistic purpose. God’s name is hallowed when human beings declare that he is holy. So we are praying that his creatures will come to give him the honor that he deserves. What better way to begin our prayers? When we get on our knees, the first thing we ask of God is to glorify himself, to show that he is utterly transcendent in his holiness. We pray that God would be given that unique reverence that his nature and character demand. [Page 29, 30]

11. A Holy Sacrifice

Once it was God’s holiness that separated us from God, the holiness of his being. Now it is God’s holiness that brings us to God, the holiness of the perfect sacrifice Jesus offered for our sins on the cross. God displayed his holiness by making us holy through his holy Son. [Page 31]

12. A Holy Life

Note how baptism bears witness to the holiness of God’s name. After all, Christians are baptized in the *name* of the Father, the Son, and the Holy Spirit (Matt. 28:19). Not only are we baptized into this name, but we are also sanctified by his name: “You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Cor. 6:11). Now that God has placed his name on us, he is known to be holy whenever we are holy. The Scripture thus gives us this command: “Let him who is holy continue to be holy” (Rev. 22:11). If we bear the name “Christian,” we must become what we are: set apart for God in purity. We *are* holy because of what Jesus Christ has done *for* us. But we must continue to *be* holy by what his Spirit does *in* us. [Pages 31, 32]

13. A Holy Life

To summarize, we are to pray that God would make us holy in everything we do, say, think, feel, and adore. “Just as he who called you is holy, so be holy in all you do; for it is written: ‘Be holy, because I am holy’” (1 Peter 1:15). This is the whole task of the Christian life: to become what God is in his holiness. In other words, to hallow his name. [Page 33]

14. A Holy Life

The Puritan Thomas Watson had a beautiful thought about this prayer. His thought was that “Hallowed be your name” is the one petition that God’s people will continue to make for all eternity:

When some of the other petitions shall be useless and out of date, as we shall not need to pray in heaven, “Give us our daily bread,” because there shall be no hunger: nor, “Forgive us our trespasses,” because there shall be no sin; nor, “Lead us not into temptation,” because the old serpent is not there to tempt: yet the hallowing of God’s name will be of great use and request in heaven; we shall be ever singing hallelujahs, which is nothing else but the hallowing of God’s name. [Thomas Watson, *The Lord’s Prayer* (1692; repr. Edinburgh: Banner of Truth, 1960), 38] [Page 33]

CHAPTER 4. Your Kingdom Come

15. Praying for God’s Kingdom

God’s plan was to establish his kingdom through his Son. His kingdom come mainly through proclamation, through the announcement that Christ, who was crucified, is now King. The reason the church tries so many other things besides preaching Christ is because it suspects the kingdom because they like the minister, support the children’s program, or enjoy the music. They may come into a church that way, but not into the kingdom. The only way people ever come into God’s kingdom is by hearing his heralds proclaim a crucified King.

When we hear the glad news that Christ is King, the thing to do is submit to his rule. When we repent for our sins and believe in Jesus Christ, God establishes his rule in our hearts. This is part of what Jesus meant when he said “the kingdom of God is within you” (Luke 7:21). Anyone who has ever entered that kingdom has done so by praying, “Your kingdom come,” or words to that effect. That is the way the kingdom comes to us and the way we come into the kingdom. To become a Christian is simply to ask God to set up his throne as the supreme King of our hearts. It is to say, as Frances Havergal said, “Take my heart, it is thine own; it shall be thy royal throne.” [Pages 39, 40]

16. Seeking God’s Kingdom

Seeking the kingdom also means praying for God to establish his rule around the world. It means asking God to use pastors, evangelists, missionaries, and church planters, and even ourselves to spread the Gospel that transforms sinful rebels into loyal subjects. Anyone who comes under God’s gracious rule wants to see everyone else come under it as well, until the kingdom of Christ covers the earth as the waters cover the sea. [Page 41]

17. Kingdom Come

We should not be surprised if the kingdom seems to come slowly. But it will come. Make no mistake about that! Jesus even promised that it would come soon (Rev. 22:12). And as we wait for its coming, the prayer we often find on our lips is the last prayer in the whole Bible: “Come, Lord Jesus” (Rev. 22:20). This is another way of praying the second petition of the Lord’s Prayer: “Thy kingdom come.”

One day that prayer will be fully answered. Jesus Christ will come again as King to establish the “dominion that will not pass away and the kingdom that will never be destroyed” (Dan. 7:14). He will gather all his loyal subjects around his throne, and he will say to them, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world” (Matt. 25:34). Then the King will destroy the dominion of the devil and all his unholy followers. The trumpets of angels will sound, and loud voices from heaven will say, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever” (Rev. 11:15). Hallelujah! Amen. [Pages 42, 43]

CHAPTER 5. Your Will Be Done

18. The One Who Came to Do God’s Will

After he had said his prayers, Jesus allowed himself to be handed over to unjust men. They had him betrayed, tried, convicted, mocked, beaten, and executed. Yet through these terrible events Jesus’ prayers were answered. God’s will was done. For it was the Father’s will that the Son should suffer and die for our sins. The crucifixion was not a tragic mistake; it was God’s plan for the salvation of sinners. It was God’s plan that Jesus should be nailed to the cross and thus to die for our sins. And because it was God’s plan, it was the answer to the prayer Jesus made for God’s will to be done. [Page 49]

19. Have Thine Own Way, Lord

In what specific ways is God calling us to pray for his will to be done? First, we must submit to God’s will for our salvation. To pray, “Your will be done,” is to admit that we need to be saved. For when we pray for God to do his will, we are admitting that we don not always do it. And if it is true that we do not do God’s will, then we are sinners, and therefore in need of salvation. Submitting our will to God’s will begins with putting our faith in Christ. It means believing that Jesus died on the cross for our sins and trusting that he was raised from the dead to give us eternal life.

Submitting to God’s will for our salvation is only the beginning, however. When we pray, “Your will be done,” we are committing ourselves to God’s will for every aspect of life and death. We are adapting God’s agenda and throwing away our own.

In what other ways should we pray for God's will to be done? Submitting to God's will means accepting the way God made us, with all our strengths and weaknesses, and thus embracing who we are in Christ. In his book *The Spiritual Life of Children*, Harvard sociologist Robert Coles describes meeting a little girl from Mississippi. The child had just drawn her self-portrait in crayon. She pointed to it and explained, "That's me, and the Lord made me. When I grow up my momma says I may not like how He made me, but I must always remember that He did it, and it's His idea." [Robert Coles, *The Spiritual Life of Children* (Boston: Houghton Mifflin, 1990), xiv.]

If you were the Creator, you might have made "you" differently. But God has made us for his own pleasure. Every aspect of our personality, every feature of our appearance, every part of our body, every one of our talents and limitations has been given according to his exact specifications. The proper way to respond to the way God has made us is to say, "Lord, if this is who you make me to be, then your will be done."

Submitting to God's will means going wherever he sends us, to do whatever he calls us to do. If we are his servants, then he has a job for us to do in his kingdom. But if we want to know what God wants us to do, the first question is not, "What is God's will for my life?" as if we have to read God's mind to know what we ought to do. Really, the first question about God's will is, "Am I willing to do it?" There is no sense asking God to reveal his will unless we are committed to doing what he wants done. This is where the Lord's Prayer helps us. Even though we do not know God's will for our future, we can still pray about it. And the more we pray for God's will to be done, the more we yield ourselves to it. [Pages 50, 51]

20. Through Suffering, into Glory

What pleases God is nothing less than our total surrender. Are you ready to submit to God? John Wesley wrote a wonderful prayer of surrender to God's will. If you want God's will to be done in your life, then make it your prayer as well: "I am no longer my own, but yours. Put me to what you will, rank me with whom you will; put me to doing, put me to suffering; let me be employed for you or laid aside for you, exalted for you or brought low for you; let me be full, let me be empty; let me have all things, let me have nothing; I freely and wholeheartedly yield all things to your pleasure and disposal." [John Wesley, quoted in *The Methodist Service Book* (London: Methodist Publishing House, 1975), D10.] [Pages 52, 53]

CHAPTER 6. Give Us Today Our Daily Bread

21. ...Today...

Do you live in daily dependence on God's provision? This does not mean that Christians always have to live at the subsistence level or may not plan for a future. What this petition does mean, however, is that we should not worry about the future. As Jesus later commanded, "Do not worry about tomorrow, for tomorrow will worry

about itself” (Matt. 6:34). In his grace, God often gives us much more than we need, but sometimes his care for us will be “day-of.” As far as our lives on this earth are concerned, all he has promised is daily bread. [Page 58]

22. ...Our Daily Bread

It is the Father’s pleasure to take care of the needs of his children. Remember that we are praying to our Father in heaven, who loves us in Jesus Christ. The petition for daily bread thus implies a promise, the promise that our Father will provide whatever his children actually need.

The great missionary to China, Hudson Taylor, learned about God’s fatherly care from his own experience as a father. He wrote in one of his journals:

I am taking my children with me, and I notice that it is not difficult for me to remember that the little ones need breakfast in the morning, dinner at midday, and something before they go to bed at night. Indeed I *could* not forget it. And I find it *impossible* to suppose that our heavenly Father is less tender or mindful than I...I do not believe that our heavenly Father will ever forget His children. I am a very poor father, but it is not my habit to forget my children. God is a very, very good Father. It is not His habit to forget His children. [Hudson Taylor, quoted in Marshall Broomhall, *The Man Who Believed God: The Story of Hudson Taylor* (Chicago: Moody, 1929), 150.]

The promise of God’s fatherly provision is not just for bread; it is for all our everyday needs. “Bread” includes everything that is necessary for the body. It certainly includes clothing and perhaps shelter. It covers health and gainful employment and the strength and work we need to earn our daily bread. Whatever we truly need, God invites us to bring our requests to him. [Pages 60, 61]

23. The Bread of Life

However real daily bread seems to us, it is not the reality; it is only the picture. Jesus Christ is the reality. Jesus said to them, “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink” (John 6:53-55).

Jesus was speaking spiritually, of course. He was saying that what he did on the cross—offering his own body and blood for our sins—is the food and drink of eternal life. Anyone who wants to live forever with God must take Jesus in the way a hungry man takes in his daily bread. What joy there is to life when we discover that he is all we need, and that having him, we lack nothing! Jesus declared, “I am the bread of life. He who comes to me will never go hungry” (John 6:35). [Pages 61, 62]

CHAPTER 7. Forgive Us Our Debts

24. In God's Debt

When we pray the way Jesus taught us to pray, therefore, we come as guilty sinners. We accept our legal status as God's debtors. We agree that we deserve to receive his just punishment for our sins. [Pages 61, 62]

25. Dear Dad...

...this is what forgiveness means: "To let go without a sense of guilt, obligation, or punishment." [Spiros Zodhiates, *The Lord's Prayer*, rev. ed. (Chattanooga, Tenn.: AMG, 1991), 229.]

This is precisely what we ask God to do in the fifth petition of the Lord's Prayer. We ask our Father to forgive our debts. We declare our moral bankruptcy, freely admitting that we owe God more than everything we have. Then we do the only thing we can do, which is ask him to forgive us outright. Because he is our loving Father, God does what we ask. When we go to him, weighed down with the debt of our guilt and sin, he does not sit down with us to work out a payment plan. Instead, he offers forgiveness full and free. [Pages 67, 68]

26. Nailed to the Cross

When God remits our debts, he is well within his legal rights. The Scripture says that "if we confess our sins, he is faithful *and just* and will forgive us our sins" (1 John 1:9, emphasis mine). The reason God can justly forgive is because his children's debts have already been paid.

This is why Jesus Christ came into the world. God the Father grants us forgiveness through God the Son. He forgave our debt by personally nailing it to the cross: "He took it away, nailing it to the cross" (Col. 2:14). What makes this such a vivid image is that it corresponds to the way debts were sometimes cancelled in the ancient world. When a debtor finally paid off all his debts, his creditor would strike a nail through the certificate of debt. In the same way, when Christ died on the cross, God was driving a nail right through the infinite debt of our sin. Now there are no longer any outstanding charges against us. [Page 68]

27. Nailed to the Cross

The debts we ask God to forgive when we pray the way Jesus taught us to pray are the very debts that were crucified with Christ at Calvary. When Christ died on the cross, all our debts were cancelled. The Greek word for "cancel" (*exaleipho*), which Paul used in Colossians 2, means "to blot out" or "to wipe away." It means that the mountain of debt we once owed to God because of our sin has been completely removed. [Page 69]

28. Renewing Our Repentance

The Lord's Prayer makes asking forgiveness part of our daily prayers. The fifth petition is joined to the fourth petition by the conjunction "and": "Give us today our daily bread, *and* forgive us our debts" (Matt. 6:11-12). We need God to "forgive us" as well as to "give us" every day. We are asking him for daily pardon as well as daily provision. But how can this be? God has already forgiven all our sins once and for all through the death of Jesus Christ. Why then do we need to keep on asking for his forgiveness?

The answer, of course, is that we are not perfect and never will be on earth. We keep sinning. We break God's commandments every day in thought, word, and deed. And although all our sins have been forgiven—past, present, and future—sin still has a way of disturbing our fellowship with God. It interferes with our intimacy with him, estranging us from his holiness. When we sin, therefore, our personal relationship with God needs to be restored. The Puritans called this "renewing our repentance." It means asking God to take the forgiveness he has already granted through Christ's death on the cross and to apply it freshly and directly to our sins. [Pages 69, 70]

CHAPTER 8. As We Forgive Our Debtors

29. Forgiven and Forgiving

A famous statement from John Wesley illustrates our difficulty. As a young man Wesley was a missionary to Georgia, where he had a difficult time with the colony's founder, the proud and pitiless General Oglethorpe. During the course of one conversation, the general made this startling comment: "I never forgive." "Then I hope, sir," remarked Wesley, "you never sin." [R. Kent Hughes, *Abba Father: The Lord's Pattern for Prayer* (Wheaton, Ill.: Crossway, 1986), 79.] Wesley was thinking of the fifth petition of the Lord's Prayer, which says there is no forgiveness for those who never forgive. The unforgiving are unforgiven. [Pages 74, 75]

30. God's Forgiveness and Our Forgiveness

Asking for our own forgiveness takes priority over offering it to others. If we had to forgive before we could be forgiven, then forgiveness would become a work, something we had to do to be saved. Yet we know that salvation comes by grace alone. Forgiveness is the free gift of God's mercy to all who believe. We cannot work off our debts; we can only ask for them to be canceled.

Those who are truly forgiven, truly forgive. The ability to forgive is one of the surest signs of having been forgiven. If we have an unforgiving spirit, therefore, it shows that we have not taken to heart what it means to ask for and to receive God's forgiveness. The great English poet George Herbert explained why this must be so: "He that cannot forgive others, breaks the bridge over which he himself must pass if he would ever reach heaven; for every one has need to be forgiven." [George Herbert, quoted in

William H. Willimon and Stanley Hauerwas, *Lord, Teach Us: The Lord's Prayer and the Christian Life* (Nashville, Tenn.: Abingdon, 1996), 83.] [Pages 75, 76]

31. Forgive Your Debtors

If we must forgive, then how shall we do it? What does it mean to forgive our debtors? It means to forgive everyone for everything. For the neighbor who backed over your begonias. [Page 76]

32. Forgive Your Debtors

If you are a Christian, you do not have the right to withhold forgiveness from anyone or anything. The Bible says, "Forgive each other, just as in Christ God forgave you" (Eph. 4:32). To forgive, therefore, is to imitate God. It is to follow the example of Jesus, who even forgave his enemies while he was dying on the cross. [Pages 76, 77]

33. Forgive Your Debtors

Forgiving debtors means forgiving them even if they do not ask for our forgiveness. Debtors do not always know how indebted they are. Sometimes they know, but they don't care, and all we end up receiving as a half-hearted apology or maybe no apology at all. This is where there is such a big difference between forgiveness and reconciliation. It takes two to reconcile, so it is not always possible to be reconciled. But it takes only one to forgive. So if people do us wrong, we should forgive them, whether or not they ask for forgiveness. We cannot cancel their sin. Only God can do that, and he will only do it if they repent. But what we can do is set aside our own anger, bitterness, and resentment towards them. In other words, we can forgive them. [Page 77]

34. Forgive Your Debtors

Forgiveness is often a process, particularly when the wounds are deep. What seems like full forgiveness at one time may later prove to have been incomplete. The thing to do in that case is to forgive all over again, and to continue to forgive as often as necessary. Like the rest of the Lord's Prayer, this petition is for everyday use. Since people sin on a daily basis, forgiveness is a part of daily life. [Page 78]

35. The Joy of Forgiveness

Forgiveness brings great joy, not only to the forgiven, but especially to the forgiver. The Greek term for "forgiveness" (*aphiemi*) come from a word that means "to let go." Forgiveness is a release, a letting go of self-destructive feelings such as anger, bitterness, and revenge. Those attitudes poison our intimacy with God and our harmony with other human beings. The only antidote for them is forgiveness. [Page 79]

36. The Joy of Forgiveness

The Christian writer and missionary Richard Wurmbrand once met a man who had experienced the divine release that comes through forgiveness. Wurmbrand was in a Communist prison in Romania at the time, lying in a cell reserved for those who were dying. In the cot on his right was a pastor who had been beaten so badly that he was about to die. On his left was the very man who had beaten him, a Communist who was later betrayed and tortured by his comrades.

One night the Communist awakened in the middle of a nightmare and cried out, “Please, pastor, say a prayer for me. I have committed such crimes, I cannot die.” The pastor feebly sat up and called for another prisoner to help. Slowly he stumbled past Wurmbrand’s cot and sat at the bedside of his enemy.

Wurmbrand watched as the pastor begin to caress the hair of the man who had tortured him. Then he spoke these amazing words: “I have forgiven you with all of my heart, and I love you. If I who am only a sinner can love and forgive you, more so can Jesus who is the Son of God and who is love incarnate. Return to Him. He longs for you much more than you long for him. He wishes to forgive you much more than you wish to be forgiven. You just repent.” There in the prison cell the Communist began to confess all his murders and tortures. When he had finished, the two men prayed together, embraced, and then returned to their beds, where each died that very night. [Richard Wurmbrand, “Give a Gem at Christmas,” *The Voice of the Martyrs* (December 1998), 14.]

The pastor had learned how to forgive from Jesus, who first forgave the pastor his own debts and then taught him to forgive his debtors. [Pages 79, 80]

CHAPTER 9. Lead Us Not into Temptation

37. A Real Temptation

We are like Mr. Doolittle in the musical *My Fair Lady*. Mr. Doolittle is the immoral old man who explains, “The Lord above gave liquor for temptation, to see if man would turn away from sin. But,” he sings, “with a little bit o’luck, with a little bit o’ luck, when temptation comes, you’ll give right in!”

That little song describes our spiritual condition apart from Christ. When temptation comes, we give right in. No Christian can withstand temptation in his or her own strength—not the teacher giving the Sunday school lesson, not the dear old woman praying for all the missionaries, and certainly not the minister standing in the pulpit. Nor can any group of Christians withstand temptation in their own strength—not the congregation wearing its Sunday best, not the school founded on solid biblical principles, and not even the family worshiping around the dinner table. Temptation is too dangerous for us to handle on our own. [Pages 83, 84]

38. Praying Against Temptation

Before getting a brother or sister to help, before avoiding the occasions of sin, and before fighting back with Scripture, we must pray the way Jesus taught us to pray. The very first thing to do in our struggle against sin, long before we even face temptation, is to pray for God to deliver us. That is why we need the last petition of the Lord's Prayer. We need to pray for our spiritual protection. If we could resist temptation in our own strength, this prayer would be unnecessary. But we cannot always resist. Thus we must ask God to do what we cannot do for ourselves, and that is to keep us from temptation. [Pages 84, 85]

39. Praying Against Temptation

Therefore, "Lead us not into temptation" must be something more than a request not to be tempted. What we are really asking is for God to save us when we are tempted. God may not keep us from being tempted at all, but he can keep us from falling under temptation's power. Thus we are to pray that God will spare us from the satanic attacks that we are unable to withstand. "Do not let us be overcome by temptation, Lord!" "Protect us from being drawn into sin!" "Keep us from succumbing to Satan!"

By praying this way, we acknowledge both our own weakness and the strength of our enemy. We admit how likely we are to fall into sin. Yet we beg God not to allow us to do so, to keep us from being tempted beyond what we can bear. We pray that God will not abandon us, but will send us the help of the Holy Spirit. We trust him to be faithful to this promise: "he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Cor. 10:13). [Page 86]

CHAPTER 10. Deliver Us from the Evil One

40. Deliver Us from the Evil One

We live in an evil world, so the last thing we ask in the Lord's Prayer is for God to deliver us: "Lead us not into temptation, but deliver us from the evil one." The word but ties both requests together. Not only do we ask God to keep us from evil, but we also ask him to rescue us when evil comes. [Page 89]

41. The Strategies of the Evil One

Satan is very dangerous. He is the Dominator, the Tempter, the Accuser, and Adversary. And these are only some of what John Calvin called "the violent assaults of Satan." [John Calvin, *Institutes of the Christian Religion*, trans. Ford Lewis Battles, 2 vols., Library of Christian Classics, 20-21 (Philadelphia, Pa.: Westminster, 1960), III.xx.46.] From the very beginning of the world, the Evil One has done everything in his power to destroy God's plan for his people. Sooner or later everyone is bedeviled by

one or more of his weapons. Hence our need for the Lord's Prayer, in which we beg God to deliver us from evil. [Page 94]

42. Deliverance!

How did Jesus deliver us? He defeated the devil by dying on the cross and rising again from the dead. The plan was that "by his death he might destroy him who holds the power of death—that is, the devil" (Heb. 2:14b). When Jesus died on the cross, he paid the full penalty for our sins. When he rose from the dead, he gained victory over the grave. Therefore, by his crucifixion and resurrection, Jesus has saved us from sin and death. He has undone the work of the devil, who can no longer hold God's children under the power of sin and death. [Pages 95, 96]

43. Deliverance!

As we have seen, the Evil One still has many weapons in his arsenal—domination, temptation, accusation, confrontation. But our crucified and risen Savior has a countermeasure for every demonic attack. The Evil One tried to dominate, but Jesus liberates, saving us from the devil's dominion: "For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves" (Col. 1:13). The Evil One tries to tempt us, but Jesus gives us the power to resist temptation. He showed us how to do it when he defeated the devil in the wilderness. Now he tells us to do the same thing: "Resist the devil, and he will flee from you" (James 4:7). [Page 96]

CHAPTER 11. *The Power and the Glory*

44. A Biblical Doxology

We may use the traditional doxology because it is biblical. What could be more biblical than ascribing the kingdom, the power, and the glory to God? This is the prayer that King David offered when God's people presented their offerings for building the temple:

*"Yours, O Lord, is the greatness and the power
and the glory and the majesty and the splendor,
for everything in heaven and earth is yours.*

*Yours, O Lord, is the kingdom;
you are exalted as head over all."*

(1 Chron. 29:11)

Therefore, whether it was given by Jesus or not, the traditional ending of the Lord's Prayer is part of the biblical pattern for prayer. [Pages 100, 101]

45. Yours, O Lord, Is the Kingdom

Near the beginning of the Lord's Prayer, we learned about the plan, the purpose, and the progress of God's kingdom. God's plan is to establish his kingdom through the

preaching of the cross. His purpose is to rule in the hearts of his people. The progress of this spiritual kingdom will be steady but slow. In one sense, the kingdom has already come with the death and resurrection of Jesus Christ. Now it continues to grow as his cross and his empty tomb are preached in all the world. [Page 101]

46. Yours, O Lord, Is the Power

Having prayed for God's name, God's rule, and God's will, we begin to pray for our own needs. We know that God has the power to provide food, clothing, and shelter, and so we pray, "forgive us our debts," trusting that he has the power to take away our sin through the cross of Christ. Last of all, we pray for God to deliver us from the temptations of the Evil One, and thus to show his absolute power over the devil.

We confess the omnipotence of God every time we say, "For thine is...the power." The word *for* establishes the connection between the rest of the Lord's Prayer and the doxology. It grounds our petitions in our praise. First comes our long list of requests. On what basis do we expect God to grant them? "*For* thine is the power." This is a statement of our faith. It acknowledges our utter dependence on divine grace for everything we need, and it expresses our absolute confidence in God's ability to hear us and help us. [Page 103]

47. Yours, O Lord, Is the Glory

The most spectacular display of God's glory is through his Son Jesus Christ. God the Son became a man so that we could see the glory of God. He revealed God's glory in many ways, but especially by suffering and dying on the cross for our sins. In his death and resurrection, Jesus made the most amazing display of God's love and justice, demonstrating the glory of God in the salvation of sinners.

The reason Jesus saved us was so that we would glorify God. This is the third way the Bible speaks of glory. First, glory is the inward majesty of God; second, it is the brightness God sometimes shines out into the world; third, it is the worship we offer to God. When we see God's glory, the proper way for us to respond is to give him the glory—to offer him all the honor and praise he deserves. To God alone be the glory! [Pages 104, 105]

48. Forever and Ever, Amen!

The last word of the Lord's Prayer is "amen," the Hebrew word that means "I agree," or "so be it." Saying "Amen!" is a way of testifying that something is true. As Martin Luther once said, "It is a word uttered by the firm faith of the heart," a word used to affirm "something that is most certainly true." [Martin Luther, "An Exposition of the Lord's Prayer for Simple Laymen, 1519," trans. Martin H. Bertram, in *Devotional Writings I*, ed. Martin O. Dietrich, *Luther's Works*, 55 vols. (Philadelphia, Pa.: Fortress, 1969), 42:76-77.]

The “Amen” at the end of the Lord’s Prayer is not an afterthought. In a way, it is the most important word in the whole prayer, because it makes the prayer our own. We are saying, “Yes, Lord, this is our prayer, and we mean it with all our hearts.” [Page 105]

49. Forever and Ever, Amen!

Charles Wesley once took the traditional conclusion to the Lord’s Prayer and turned it into verse. His words provide a fitting doxology to this book on prayer:

*Yea, Amen! Let all adore thee,
High on thine eternal throne;
Saviour, take the power and glory:
Claim the Kingdom for thine own:
O come quickly!
Alleluia! Come, Lord, come!*

[Page 106]